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Made in America 16.

A
WOLF IN SHEEP'S CLOATHING:
OR,
AN OLD JESUIT UNMASKED,
CONTAINING AN ACCOUNT OF
THE WONDERFUL APPARITION
OF
FATHER PETRE'S GHOST,

In the Form of the Rev. JOHN WESLEY.

WITH
SOME CONJECTURES CONCERNING THE SECRET
CAUSES THAT MOVED HIM TO APPEAR
AT THIS VERY CRITICAL JUNCTURE.

MELIUS ET FORTIUS —
RIDICULUM ACRI —
— HIC NIGER EST,
HUNC TU, ROMANE, CAVE TO.

By PATRICK BULL, Esq;

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ADVERTISEMENT

TO THE

R E A D E R.

It may perhaps be necessary to mention, that Father PETRE was that Jesuit, who endeavoured to establish Popery and Despotism in the Reign of James the Second: He was not only Father Confessor to that weak Monarch, but also of the Privy Council; and, in Consequence of his pernicious Counsels, our Constitutional Rights both in Church and State were trampled on and invaded, and the Sovereign rendered himself so odious by following them, that he found himself under the disagreeable Necessity of abdicating his Throne.



THE JESUIT UNMASKED.

V D A

“ BRETHREN and COUNTRYMEN,”

“ **T**HE grand question by us to be debated, is this,” Has Father Petre’s gholt appeared in the shape of John Wesley or not?

“ In order to determine this, let us consider the nature of *apparitions*.” An apparition is the shade of some deceased person to whom the infernal powers “grant a charter,” permitting it to visit “some far country,” as an apparition, enjoying such powers of scaring women and children into fits, “as the charter grants, to be used in such a manner as the charter prescribes.” As an apparition “it may make laws for itself,” and be visible or invisible just as it pleases; but, as an apparition on a visit, by a permission from higher authority, “to the control of that authority it still continues subject.”

“ Considering this, nothing can be more plain,” than that the supreme power of

A 2

Hell

Hell has a legal right of sending forth an apparition "for any end beneficial to the whole" empire; the introduction of popery would croud the infernal regions with subjects; and therefore it was highly important to the Devil, that *Father Petre's ghost* should appear to preach the Roman Catholic religion, which will necessarily follow under a despotic government.

"But you object, that the *Devil* has no power over any man but by his own consent," and this consent is given by every man who leads a wicked life. *John Wesley never led a wicked life*, therefore the Devil could not empower Father Petre to appear in his form for the purpose of propagating the pernicious doctrines contained in that CALM ADDRESS, which is falsely ascribed to him,

"I answer, this argument proves too much." If the *Devil* has no power over you, "unless you consent," for the same reason he can make no laws to bind you. "If a man cannot be represented by any ghost without first consenting to sin in his life, neither can he be scared without it," for whatever holds with regard to representation, holds with regard to all others. Maxims: "therefore he who denies" the devil the power of representation, "denies him the right of" sending forth any apparitions. "But this power over the ghosts you have never disputed." "you have always admitted" that ghosts may appear "for the punishment

“punishment of offences” in the discovery of horrid murders; “and for the preventing “or redressing of inconveniencies,” in revealing where a bag of money is hid, or where the title-deeds of an estate, which have been lost, are to be found. * “And the reception “of one *apparition* draws after it, by a chain “which cannot be broken, the necessity of “admitting,” that apparitions may, when upon an expedition, assume whatever forms they please.

“But I object to the very foundation of your plea,” that Father Petre’s ghost has not appeared, and that the CALM ADDRESS is written by John Wesley himself, “as confidently as it has been asserted, it is absolutely false.” You must acknowledge that it is calculated to prove, that we have nothing that we can call our own; that our lives, liberties, and property are all dependant on the Sovereign’s will. Is not this a diabolical doctrine? was it not penned by a devilish spirit? John Wesley is too good a scholar to display such sophistry! too good a man to display such depravity of heart! too good a subject to broach such seditious doctrines! John Wesley therefore cannot be the author of the CALM ADDRESS; but it was written by one of the same name, and in a form so like, that a vulgar understanding cannot distinguish the difference; nay, the same starched stiffness straightened the

* See his History of Apparitions, and particularly Dr. Scott’s Relation.

very hair of his head, and suppressed the most distant inclinations to flow in graceful ringlets on his shoulders: it will appear therefore that it was a ghost. True, a ghost it was, but his ghost it could not be; for though he were even politically, morally, and spiritually dead, it is certain that he is not naturally so, and I will prove, from the doctrines of the pamphlet, that it was the ghost of a Jesuit; and, from some circumstances, that it was not only the apparition of a Jesuit, but that of all Jesuits it was Father Petre himself, who was delegated by the infernal states to pay us this visit, with a view to promote the good old cause.

We all know, that, a few days since, this CALM ADDRESS made its appearance in a fury; it was never so much as advertised; but, contrary to all probable or natural means, like a mushroom it sprung up in one night, and in the morning was dispersed in the most distant parts of the kingdom: nay, so zealous was this spirit, that he planted a few Devils to cry them at the Royal Exchange, posted another party to sell them at the Custom House: nor was the real Mr. Wesley's own religious family, at his house, next door to St. Luke's Hospital for incurables, (a very convenient situation, considering the state of the poor gentleman's brain) exempt from the attacks of this inimitable phantom, who distributed his poison in that holy retreat with uncommon alacrity and terrible success.

Nor

Nor did this jesuitical spirit stop here ; but after having visited Bath, Bristol, and many other places, he returns in the twinkling of an eye to London, and at the parish church of St. Matthew, Bethnal Green, (O horrid sacrilege, dreadful phenomenon, though the windows were all fastened, and the doors shut, to keep out the cold !) darts down the chimney of the vestry, and though the *Minister*, not foreseeing so strange an accident, had neglected to sprinkle his surplice with consecrated water, and as he stood without the circle of gospel humility, could not keep the devil of ambition at a distance, was in the reading desk, in the middle of the service, this daring spirit, to the great offence of all serious Christians, and the astonishment of the whole congregation, in the *very voice* of that reverend divine, (and a *voice so like*, as I have been informed, that those who were present in the church could not discover any difference) delivered, in a distinct and audible manner, that CALM ADDRESS which is imputed to John Wesley, and preached an excellent political sermon. Some have said it was the *Parson himself* who acted that rash and imprudent part, to curry favour with the *Bethnal Green* Justices, or, what is more probable, in hopes of being rewarded with a fat benefice ; but I believe you will agree with me, that no *Christian Minister*, in his right senses, would have behaved in a manner so highly culpable. It therefore was certainly a spirit ; and I am sure a very

bad one; and I am the more confirmed in my opinion, because that clergyman was so obstinately bent against the gospel, or methodism as it is called, that being said to be the production of John Wesley's pen, who was himself once called a gospel or methodist preacher, was a reason more than sufficient to have prevented the entrance of it within those consecrated doors.

I think, my friends, it will be unnecessary for me to enter into particulars, and seriously to refute those jesuitical arguments, since the letter from Bristol, signed AMERICANUS, and especially the SUPPLEMENT to that letter, or a SECOND ANSWER by W. D. (which fully supplies the deficiencies of the first) have sufficiently exposed and answered the arguments advanced by Father Petre's ghost; and therefore I shall, in justice to the injured character of that upright individual, John Wesley, offer some reasons to prove that this CALM ADDRESS is not the production of his genius, but that it was written by the spirit of a Jesuit.

As I always desire to support what I advance by indubitable facts, I made it one day my business to call upon Dr. Johnson, a man too eloquent to be comprehended by the vulgar, and informed him how ill Mr. John Wesley had been used in this particular instance. I told him that I was certain he had no just title to those arguments contained in the CALM ADDRESS, notwithstanding all that his enemies had said. The Doctor, who, as

he was born with a *caul over his face*, is consequently a cunning man, and has the gift of discerning spirits, agreed entirely with me in sentiment; adding, at the same time, that he knew the spirit who was the *real* author of them as well as he knew *himself*, and that the same spirit had lately published a famous pamphlet, entitled *Taxation no Tyranny*, of which the CALM ADDRESS was only an abstract, divested of all that bombast of eloquence, to adapt it to the understanding of common readers, that the poison might spread universally.

Can any person be so unreasonable as to imagine that a man, so consistent in his conduct as John Wesley, would be inconsistent in his writings? indeed some have alleged against him, that he is never long of one opinion, but has changed from system to system, and from profession to profession, till he is at last become a *mere professor* in religion; but this is no proof that he would flatly contradict himself in what he publishes, after the most careful deliberation, for the inspection of the world; and yet this must be the case if we are so absurd as to imagine him the author of the CALM ADDRESS that came forth in his name, for he says, in a treatise that he published in 1750, entitled *Free Thoughts on the present State of publick Affairs*, that he is not a politician; politics lie quite out of his province. "If he was no politician when he wrote this, who is the Doctor?" A 5th Edition had said does

• See Old Women's Fables, vol. I.

does he pretend to be one now? Has he left preaching, which was his province, for politicks, which were not? or does he mean, with the quondam PARSON HORNE, to die his coat red in the blood of the Americans?

Perhaps you may answer, that he may truly say, *he is no politician*, and yet be the author of the CALM ADDRESS, since there is nothing in those *shallow* arguments that can contradict so just an assertion: but though you should thus evade this argument, there is one that I shall now produce, that I believe is unconquerable; for he says, in the 14th page of that treatise, "I do not defend the measures which have been taken with regard to America. I doubt whether any man can defend them, either on the foot of law, equity or prudence." And can we imagine that, after having started so reasonable a doubt, he himself would be the first to defend those very measures, which he pronounced indefensible; the contraction is too glaring; and I think that this circumstance alone is sufficient to prove, to demonstration, either that John Wesley is not the author of that pamphlet, which is what I contend for, or that he is so wavering in his sentiments that his opinion can have no weight in the scale of reason; so inconsistent in his principles, that we may in a few days, expect from him a *vindication* of the Americans, and a satire upon administration; and in this point of view his character must appear so

despi-

despicable, and his conduct so absurd, that, instead of raising our indignation, we can only regard him as an *object of our contempt*.

Mr. Wesley professes himself a minister of the gospel of peace, and is it consistent with such a profession to kindle the torch of war, and to foment a civil dissension? instead of a MINISTER OF PEACE, surely none but a CHAPLAIN IN ORDINARY to the FURIES or MINISTER EXTRAORDINARY to BELLONA, GODDESS OF WAR, could ever be the author of that *inflammatory CALM ADDRESS*.

Mr. Wesley expressly declares, "That he is a friend to the Americans, that he loves them as brethren;" and how does he prove his love? what testimony does he give of his friendship? The CALM ADDRESS attempts to demonstrate, that they are TRAITORS, and in actual REBELLION; and, consequently, that a *halter alone is too good a reward for them*; but that they deserve to be drawn and quartered into the bargain; a strange method of testifying regard! I am of opinion, that his dear American brethren would not thank him for this proof of friendship; but I am sure, that after such a profession, John Wesley could not write the CALM ADDRESS, and therefore he ought not to be stigmatized as a most servile flatterer, and the most artful hypocrite that ever (under the cloak of religion, and a black gown) endeavoured to conceal the *blacker designs* that lurked within a deceitful heart.

Mr. Wesley is a loyal subject. He hath subscribed the thirty-nine articles. He hath taken the oaths of allegiance. Can we then be so absurd as to suppose him the author of a treatise that labours to establish the old-fashioned doctrine of hereditary right, or that Kings derive their power *jure divino*?* a treatise that is repugnant to the principles of the constitution, and a libel upon the revolution. Impossible that even John Wesley should call William the third (of glorious memory) an usurper: or have the audacity to declare, that the Hanoverian family has no right to the crown. Yet this, and more, is attempted to be proved in that CALM ADDRESS which was published by Father Petre's ghost, and of which John Wesley cannot be the author, and therefore, since, from these reasons (and many more which might be added, if it would not be tedious) it must certainly appear, that John Wesley is not the author of the CALM ADDRESS, let us leave him to his repose whilst we return to Father Petre's ghost, and endeavour, from the very words of the pamphlet, to demonstrate who is the real author of it.

I lay down these three propositions: First, that the arguments are sophistical or jesuitical, which are synonymous terms. Secondly,

As all my readers may not understand latin, it may be proper to observe that the words *jure divino*, signifies that kings have a divine right from God to play the Devil whensoever they please with their subjects.

that they are injurious to his Majesty, because calculated to prove him an absolute monarch. And, thirdly, that they are written in favour of his Royal Highness Prince Charles, since they prove that the present family has no right to the crown.

In the 5th page of the ADDRESS, the Ghostly author says, "Therefore he who denies the English parliament the power of Taxation, denies it the right of making any laws at all." Is not this sophistry? does not Ireland deny the British senate the right of taxation, because unrepresented therein, and yet it submits to laws for regulation of their government and trade? and does not America acknowledge the supremacy of the English parliament, in submitting to the navigation act, and other acts that restrain the benefit of their important commerce to us alone? but they deny that we have a right to tax them, because they are not represented therein, and they are right in their denial; for a *freeman* cannot be taxed without his own consent; and surely they ought to have a parliament of their own, as Ireland, or to be represented, as Scotland is, in the British parliament. And if we admit, from such a sophism, that the Americans are *REBELS IN ARMS*, we must condemn the *Irish as rebels in heart*, and surely such an argument can only be calculated by a Jesuit, (who remembers that a kingdom divided cannot stand) to light the torch of civil discord

• In our parliament at *Westminster*.

discord at home, and then to take the advantage of our intestine confusion to introduce popery and the Pretender from abroad.

Page 6. "The case of electors is little better, when they are near equally divided; almost half of them must be governed, not only without, but even against their own consent." A fine argument truly! let us consider the consequences of it. There is scarcely an act of parliament passes without a division, if, on an important occasion, and as the *minority* do not consent, it is not their act; they are not bound to obey it. How can the *acts* of other men bind them? Well then, they have a right to resist it; and, if this is true, there is not a felon that is executed but dies wrongfully, for he never gave his consent: there is scarce an action tried but is determined unjustly, and, what is more, there is scarce a member in the house but represents us unlawfully. Shall I draw one inference more from this doctrine? his present Majesty, God bless him, reigns over almost half his people unjustly; for his great Grand-father was placed on the British throne by a majority of only one deciding vote; and *one was as good as a million*, for a majority includes a minority: Father Petre's ghost says, No. But John Wesley is a learned man, and knows better: He knows that I am represented, *actually or virtually*, tho' there may exist a person, that I should rather chuse, if I could have my will: as a man when cursed with a farew, finds to his for-

row, she is a *very wise*, though there are thousands that he may like much better.

Ab Satan! hast thou at last discovered thy cloven foot? all thy sophistry will not serve thy turn; (for speaking truly, nothing but a halter can) and we now see the only end that the Ghost proposed by this argument, was to prove, that near half the people may, with a safe conscience, take up arms against his present Majesty, as they did not place him on the throne, according to their maxim,

Edwardum occidere nolite, timere bonum est.

Having thus proved from examples in his own words, that these arguments are sophistical or jesuitical, I shall, secondly, demonstrate that they are injurious to his present Majesty, because calculated to prove him an absolute monarch.

Page 19. "If they contend for this, (that
"is a right of granting their own money) they
"contend for neither more nor less than in-
"dependency, why then do they talk of
"their rightful sovereign? they acknowledge
"no Sovereign at all:" none but an absolute
monarch can tax his subjects without their con-
sent. In France, *c'est la volonté du Roi*, is a suffi-
cient justification of the most arbitrary mea-
sures; but it is not, or at least ought not, to be
so in any part of the British dominions. Now
the ghost of Father Petre either means to
prove, from these words, that our sovereign is
arbitrary, or else that we have no sovereign at
all. How then has England no sovereign,

nor

nor Ireland, nor Scotland? because they tax themselves; that is, by their representatives, grant their money with their own consent: Father Petre *dares not avow* such a principle, but he insinuates as much; for the natural inference from his words is, that as we grant our own money, we have no sovereign at all; and then it follows, as a necessary consequence, that the throne is vacant, and therefore we must call over the Pretender, *jure divino*, to fill it; and if this is not injurious to his present Majesty, I know not what is.

Page 201. "Every sovereign under heaven has a right to tax his subjects, that is, to grant their property with or without their consent." None but an arbitrary monarch could ever boast such a prerogative. What is that privilege which distinguishes between freemen and slaves, the right of disposing of their own property, a privilege that British subjects will never resign but with their lives? Nay, so jealous are they of this glorious right, that they never permit king or peers to interfere with their property, farther than by a passive consent: in the House of Commons every money bill originates, and the Lords only confirm it, without daring to make any alteration; but, says the ghost, "Every sovereign under heaven has a right to be a tyrant, and a robber, and to plunder his subjects without their consent." This is a mysterious text; and these jesuits are so equivocal that it is difficult to ascertain their

their meaning; but I apprehend that the true sense is as follows: Every sovereign under Heaven is a tyrant, and consequently (which is a *he direct*) his present Majesty is one, or else he must mean, what is equally unwarrantable, that Prince Charles is the lawful heir, and that George the Third is not the Sovereign *under Heaven*, as He does not claim the Crown by divine right, therefore has nothing to do with the point in question.

From these observations on his own words, it must be obvious to reason, how injurious this CALM ADDRESS must be to the King, since it plainly affirms, that instead of being beloved as the father of his people, he deserves to be hated as an absolute tyrant. Surely the orthodox John Wesley would never be guilty of such political heresy! And therefore, having thus proved my two first propositions, I draw this simple inference, that such sophistical arguments, and arbitrary principles, demonstrate it to be the production of a Jesuit; and in the consideration of the third proposition, I doubt not but I shall produce such reasons as will fix this CALM ADDRESS upon the ghost of Father Petre himself.

We all know that Jesuits are generally bigots, with a great appearance of outward sanctity, tho' strangers to the power of inward holiness, and as they never marry are much addicted to fornication; no reflection upon the real author of the CALM ADDRESS; for it is well known that Father Petre had many nobler

nobler views, such as being Lord Keeper of the King's Conscience, introducing Popery into England, and, making the Sovereign absolute, together with an uncommon attachment to the family of the *Stuarts*. Now the arguments used in the *CALM ADDRESS*, considered with the *principles and spirit* of it, have convinced me, when I at the same time remember the great obligations that Father Petre had to James the second, That the grateful ghost of that departed saint, taking advantage of *the aspect of the times*, has written this treatise in favour of the Pretender's title to prove that the present family has no right to the crown.

In the 23d page of the *Address*, speaking of the power of the people to delegate their authority to the sovereign, whom they elect, he says, "They never surrendered it at all, "they could not surrender it, for they never "had it." Then I should be glad to know by what authority James the second was excluded the throne? By what Power the Prince of Orange called himself King of England if he was not elected by the people? If the people never gave the Sovereign power to any one but Massaniello of Naples, William III. was a tyrannical usurper, and unless by jesuitical logic he can prove the king to be the Neapolitan fisherman, it is plain that he affirms that he has no right to the crown. The Hanoverian line was elected to the British throne by the voice of a free people, but if the people,

ple, according to his doctrine, have no such power, this is the very point Father Petre's ghost labours to prove; and then it consequently follows that Prince Charles has a just title to the crown.

However I shall here dismiss the Calm Address, which must appear to every one who candidly considers it equally a libel upon king and people, Great Britain, America and Ireland, and I doubt not will inspire every breast with honest indignation; and, as I have endeavoured to prove from several reasons that John Wesley would not write the Calm Address, so I hope it must appear clear to every one, that as John Wesley did not write it, the ghost of Father Petre knowing his popularity as a preacher, (that he might delude his followers) and his consequence, as a man, assumed his person and name, to usher it with greater solemnity into the World.

Various have been the conjectures concerning this surprizing apparition, some have endeavoured to solve the difficulty by admitting the Pythagorean doctrine of Transmigration, and boldly assert that a certain Minister in our day is the same crafty designing priest that Father Petre was in the reign of James II. others shake their heads and complain that Father Petre has had of late too great influence in the council, that contrary to the wise precautions of our ancestors, the Roman Catholics of Ireland are permitted to bear arms to cut

the

the throats of our protestant brethren in America, and that we may expect to hear of another Irish Massacre. *When we look upon*

Some with more reason conjecture that Father Petre perceiving the favourable disposition of the present ministry to popery, which they have established in the extensive province of Canada and in Quebec, whilst the poor Protestants are only tolerated, thought this a proper juncture to appear, and by misrepresenting the King to pave the way for the accession of the Pretender, or as his good friends in administration have confessed, that they were ignorant last year of the true state of affairs in America, and that their blunders have prevented their success, that he came out of friendship to give them better information.

However I apprehend that they are not in the secret, and have not divined the real cause that induced the apparition of Father Petre to pay us such an unexpected visit; but as I have received extraordinary intelligence that may throw some light on such a mysterious subject, I shall proceed to communicate it.

Sensible men have lately been very much surprised at the incredible information given upon oath by adjutant Richardson at my lord Rochford's office, and for which Mr. Sayre has been committed to the Tower, it appeared improbable that a man of Mr. Sayre's undoubted good sense should be madman enough to form a plot that could not have the most distant prospect of success, and fool enough

to communicate it to *such a man* as Richardson : but alas, they never reflected that there might be a *rope within a wheel*. Indeed when we look upon Mr. Sayre as a man of *revolution* principles, attached to the *Hanoverian* succession, and then reflect upon the absurdity of the plot, we are apt to want faith, especially as the *meal tub* has not yet been discovered.

But though it is *highly improbable* that Mr. Sayre could by himself seize the *king's person* at noon day, in the midst of his subjects, and at a time when he is best attended and guarded, tho' it is difficult to believe that the guards would run the risk of *hanging*, for the small bribe of 1300*l*. or that the Tower would surrender to an individual, or that the present government, *however weak*, could be so easily overturned, yet when we are informed that Father Petre's Ghost was of the party who intended to have made the enterprising genius of Mr. Sayre instrumental to bring about a revolution in favour of prince Charles, when we consider, I say, that the Calm Address was sent forth to usher in *despotism*, that the apparition was to have assumed some horrible form to have scared the young officers that are not yet out of their *leading strings* into fits, to have mounted the coach-box himself, and would have driven

* See Rapin's History of England, an account of the Rye-House Plot, in the reign of Charles II.

the king to a place agreed upon by Mr. Sayre; then would have appeared at the Tower, and have poured a dose of opium down the throats of the drowsy centinels and sleeping guards, that Mr. Sayre might with greater facility have taken possession; when we reflect upon and *believe* these things, and remember what wonders even a *Cock-lane ghost* could perform, we shall no longer wonder at Mr. Sayre's rashness, nor be ignorant of those *secret causes* that induced *Father Petre's ghost* to appear at this very critical juncture; and we must acknowledge that the plot, though impracticable according to all human probabilities, was with such supernatural assistance feasible; and that the singular wisdom of Administration, in discovering so dangerous a conspiracy, deserves the tribute of our warmest applause.

It has been said, that Mr. Wesley has solicited to be made bishop of Quebec, that he may convert the papists from their errors, which preferment he undoubtedly deserves; whereas whoever dares to maintain the *jacobitical doctrines* contained in the Calm Address, instead of *lawn sleeves* should be presented with a *bempen neckcloth*, and, instead of a mitre, his head should be adorned with a white night-cap which in justice ought to be drawn over his eyes.

However, I hope that you will pay proper attention to my arguments, and impute the guilt

gilt of that seditious pamphlet to that arch-jesuit the ghost of Father Petre.

“Brethren, open your eyes, come to yourselves, be no more the dupes of designing men,” I do not mean any of your countrymen in America, “I know that independence is not their aim;” the designing men, the Ahitophels, are in the ministry in England, those who have laid their scheme so deep, and covered it so well, that thousands who are ripening of it suspect nothing at all of the matter; these well-meaning men sincerely believing that they are serving their country, exclaim against petitions as factious, and, by their ill-timed addresses, aggravate our differences above measure, and thereby inflame the Americans. A more and more, to the wish of those who are behind the scene;” but be not you duped any longer; “do not ruin yourselves for them that owe you no good-will,” that now employ your prejudices only for their own purposes, and in the end will give no thanks. They love neither England nor America, but play one against the other, in subserviency to their grand design of overturning the English constitution.” Be warned in time. “Stand and consider, before it is too late; before you have entailed confusion and misery on your latest posterity.” Have pity upon your Colonies; have pity upon your own country; have pity upon yourselves, upon your children,

“and

" and upon all that are near and dear to you.
 " Let us not bite and devour one another,
 " lest we be consumed one of another. O
 " let us follow after peace; let us put away
 " our sins, the real ground of all our cala-
 " mities, which never will or can be tho-
 " roughly removed 'till we fear God, ho-
 " nour the king," and firmly associate in the
 defence of those privileges which we received
 from our ancestors, that they may descend
 inviolate to our posterity.

FINIS